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# **MILLENNIAL STAR**

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**The Cover**

Hearts of over a million Latter-day Saints will this month turn to thoughts of the great Mormon exodus that brought the first Saints to the valleys of Utah in 1847. The first company entered Great Salt Lake Valley July 24th, 1847, under the direction of President Brigham Young.

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## **MILLENNIAL STAR STAFF**

Editor: STAYNER RICHARDS

Associate Editor: WILLIS H. BRIMHALL

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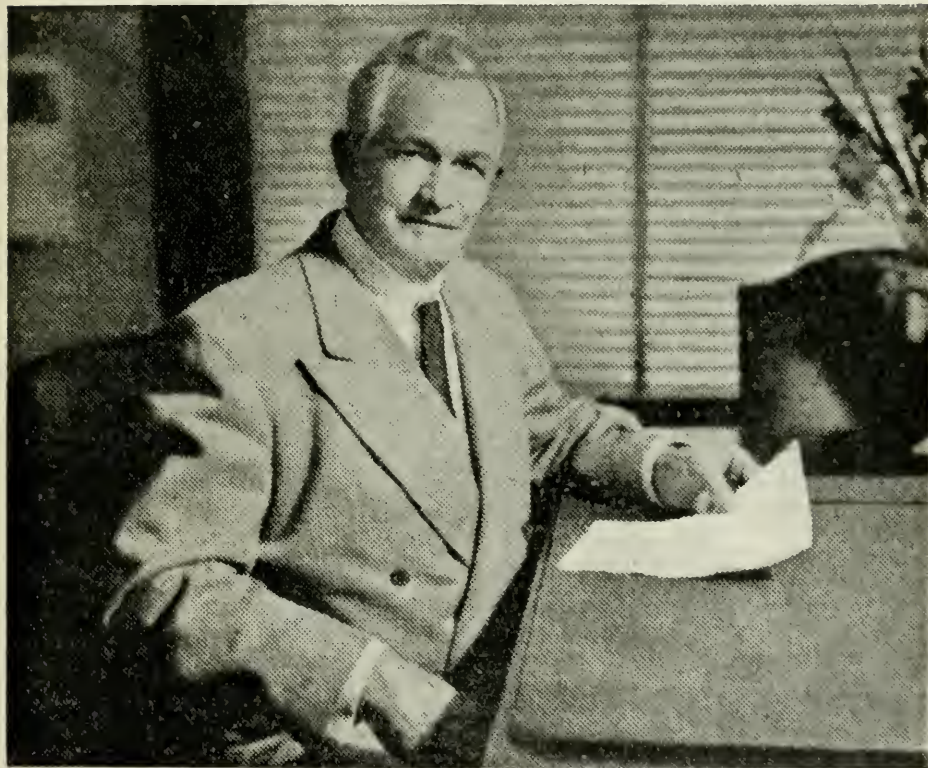
149 Nightingale Lane, London, S.W.12

Telephone: Battersea 4510

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## **PRESIDENT DAVID O. MCKAY**

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**Divine Authority by Revelation . . .**



# EDINBURGH ADDRESS

President David O. McKay

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**V**ery few who are present realise what this moment means to me. With appreciation of your welcome I associate in a reminiscent mood events that have brought me to the position I now occupy.

Before I tell you how thankful I am for the hearty welcome extended in Glasgow and Edinburgh to Sister McKay, our son Lawrance, his wife, and myself, let me briefly state that it has been over a hundred years since my grandfather, William McKay, and grandmother, Ellen Oman McKay, left Thurso, Scotland, having become converts to the Church of Jesus Christ of Latter-day Saints.

About 1877 William McKay, my grandfather, came back to his native land as a missionary and went up to Wick, Thurso, and Aberdeen, bearing witness that the Gospel had been restored and that he knew it to be true.

About 1882, his son David, my father, came over here as a missionary. He too laboured in Glasgow, Dundee, Aberdeen, and in Thurso, and he was president of the Scottish Conference.

In 1897 I was called as a missionary, an unmarried man, young, earnest, and eager as these young missionaries. I was assigned to come to Scotland and labour. After a few months the presidency of the European Mission, then President Rulon S. Wells, Joseph W. McMurrin, and Joseph Parry, appointed me president of the Glasgow Conference.

An old lady in Thurso whom I visited in 1898 was the playmate of my grandmother. She remembered when William McKay and Ellen Oman were married. She remembered when they were baptised, in referring to which she said, "I remember when they dipped them i' the Burn: do ye do that noo?" I assured her that we did. "And are ye Willie's grandson? Ach a' ne, ach a' ne, I am gettin' auld!" She felt then as I do tonight. Sir Walter Scott expressed it:

Years rush by as like the wind,  
We see not when the eddy comes,  
Nor witherward it is tending,  
And we seem ourselves to witness their flight,  
Without a sense that we are changed.  
Yet time is beguiling man of his strength,  
As the winds rob the trees of their foliage.

Though time dim our youthfulness and affect the physical body, it cannot touch the spirit. And so, as I look back in reminiscent moods upon these events and many others that have crowded my mind, I stand before you with gratitude in my heart that a humble elder a hundred years ago knocked at a door in Thurso, or really in Janetstown near Thurso, and testified that the Gospel of Jesus Christ had been restored. I am thankful that my grandfather and grandmother believed that, because that was the beginning of all of the events that have happened in the century leading to this moment.

When I say "Thank you," and express my gratitude for the opportunity of renewing friendships and making new friendships, I believe I sense deeply more than ever before the feeling that Robbie Burns had when he came from a visit up to the Highlands. You remember he wrote these lines:

When death's dark stream I ferry o'er,  
A time that surely shall come,  
In Heaven itself I'll ask no more,  
Than just a Highland welcome.

I'll paraphrase the lines of the Scotch poet:

When death's dark stream I ferry o'er,  
A time that surely shall come,  
In Heaven itself I'll ask no more,  
Than just a Scottish welcome.

This story from one of those Scotswomen in the West about the merits of Scotland. At the conclusion of one of the meetings which Joseph McMurrin and I had attend and at which I had told the children a story of a Scotch boy and a Scotch girl, the theme of which was honesty, she commented on the theme, "I just telt my husband that whene'er you meet a Scotsman, a **guid Scotsman**, ye aye meet an honest man."

We accepted her invitation to go to dinner. She was sitting on my right and she and I were talking about Aberdeen and Glasgow—I had returned from my mission then and knew something about these places—so I said to her in our Scotch patriotism, "I have talked so much about Scotland that Sister McKay is beginning to think it is one of the best countries in the world." "It is," she said with emphasis, and then extemporaneously she paid this tribute: "When the Millennium comes and the guid Lord is givin' tae each ane his ane hame, if He'll only say tae me 'Take yours in bonnie Scotland,' I'll accept it, and thank Him wi' my heart." What a beautiful tribute!

Now my brothers and sisters, before offering the dedicatory prayer, I'll try to say a few words concerning the purpose of sending missionaries all over the world to preach the Restored Gospel.

There are those who are suspicious of the representatives of the Church in Scotland, England, France, Germany, Australia, New Zealand, and elsewhere. They fear some ulterior motive.

One of them, I'll digress, was expressed to me in Stirling when I came here fifty-four years ago. I started to tract in the first close, or hallway, then went up to the second storey, and to the third storey, so by the time I came down those who had received the tracts were standing at the first close, and as I passed them I heard one of them say, "Ye'd better gang away hame, ye canna hae any of our lasses." I had left a sweet lassie home. Let me say here when I got home she said she would marry me and we have had fifty-one years of happiness and joy. Well, as I knew in my heart that they were wrong, so these missionaries know that their accusers are wrong today.

I think it is highly fitting to just say a few words tonight to refresh our own minds regarding the purpose of preaching the Gospel. It is illustrated in the song we sang tonight, "Joy, praise, exaltation of the soul," it is expressed in the scripture: "Man is that he might have joy."

Happiness is the aim of the Gospel, not pain, not grief, not gloom, not mere pleasure. There is a difference between pleasure and joy, between pleasure and happiness. How well the Scotch poet Burns defined the superficiality of mere pleasure:

Pleasures are like poppies spread;  
You seize the flower, its bloom is shed;  
Or like the snowfall on the river  
A moment white then gone forever.  
Or like the Aurora Borealis race,  
That flit e'er you can mark their place,  
Or like the rainbow's lovely form  
Vanishing amidst the storm.

It is not so with joy, the happiness of the soul, that true pleasure not to be repented of. It is joy to the soul always.

--continued on page 168

# DIVINE AUTHORITY BY REVELATION

David O. McKay

**T**his Priesthood group illustrates the principal distinguishing feature of the Church of Jesus Christ of Latter-day Saints: Divine authority by revelation.

The Roman Catholic feels that his priest has divine authority through Peter. When you go to Milan you will find pictures of the popes and bishops from Peter down to the present day.

Divine authority is claimed by the Greeks from the Apostles who survived Peter.

But sometime during the interval from the preaching of the Apostles and the Dark Ages the authority which was given to the Apostles was lost, necessitating re-establishment of authority by the Lord himself. Any man has the right to preach messages and establish churches and many men have done so, but that does not signify that the Lord recognises and authorises them to represent Him and officiate in His name. "No man taketh this honour unto himself except he that is called of God as was Aaron." This is an established fact.

Roger Williams, pastor of the oldest Baptist church in America and a great theologian, recognised that fact a hundred years before the prophet Joseph Smith, and resigned his position as a pastor over that Baptist Church because he said, "I haven't the authority to represent God on earth, and no other man can until new apostles are sent for whose coming I am waiting."

As a young man Joseph Smith realised the necessity of having a direct message from our Heavenly Father, and he sought the Lord in prayer. Upon seeing the Saviour and the Father in a vision Joseph asked Him which of the churches he should belong to. He was told he was to belong to none of them. The churches could not preach authoritatively and so the time came when our Father in Heaven, through the proper channel,

not only organised the Church, but bestowed the Priesthood, the divine authority to officiate in the name of the Lord.

And you can trace the authority of your Priesthood to the Saviour. It takes very few steps to show that you are near that divine authority. Take for example the man who is ordained by President Joseph F. Smith. President Smith was ordained by Brigham Young, President Young by the prophet, David Whitmer, and Oliver Cowdery. Joseph Smith and Oliver Cowdery were ordained by Peter, James, and John, and they in turn were ordained to the Priesthood under the hands of Jesus our Lord.

One of the most beautiful lessons in pedagogy or psychology and government is a revelation of the Lord to Joseph Smith, which revelation tells that one cannot use Priesthood authority dictatorially. It may be conferred, it is true, but when one begins to exercise power unduly then the Spirit of God is withdrawn, and when it is withdrawn then comes the end of the authority and Priesthood of that man.

Honour your Priesthood by a clean body, clean mind, and a willingness to serve your fellowmen. There comes to my mind the words of George Washington who said, "I hope I may ever have virtue and strength enough to maintain what I consider to be the most invaluable of all titles, the character of an honest man." Be honest to yourself, honest with your brethren, honest with your family, honest with men whom you deal with, always honest, for eyes are upon you and the foundation of all character rests upon that principle of honesty and sincerity.

Every man who holds the Priesthood builds on that foundation. I give you my blessings in the name of Jesus Christ. Amen.

London, June 8th, 1952





## MISSION PRESIDENCY MESSAGE

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### President McKay in British Mission

**N**o-one was more pleased than we were when the visit of President David O. McKay and his party became a reality.

When we received the cablegram announcing that the president would arrive in Glasgow, Monday, June 2nd, we were certainly pleased. Some time ago the president expressed his pleasure in the consummation of the transactions that provided the lovely chapels at Glasgow and Edinburgh. And he has since had the joy of dedicating those chapels.

Some of the Saints at Edinburgh and Glasgow were those that he had associated with fifty-four years ago when he laboured in the land of his forebearers as a missionary. Many others remembered him from the years of 1922-24 when he presided over the British and European Missions. With the warmth and joy of the handshake the President met the saints and missionaries from the Scottish, Irish, Hull and Newcastle Districts.

At the two cities of Scotland the president made talks of encouragement to the saints, and recited many of his experiences in Scotland in past years. These were followed by a dedicatory prayer. The saints and missionaries will long remember the events of those two meetings and will cherish all their lives the handshake and greetings that they received from the President of the Church.

Following his travels in Scotland the President, Mrs. McKay, their son Lawrence, and his wife, came to London. They attended on Sunday, June 8th, the three sessions of the London District Conference. Saints from ten districts were present.

President McKay spoke at each gathering and everyone was greatly impressed by what he said and by the spirit that accompanied his remarks. On each occasion everyone felt that they had listened to a prophet of the Lord.

—continued on page 171



## THE “GOSPEL HEART”

Martha Facer Proctor

**T**he gospel has been a message and a teaching of love from the very beginning of days. Adam was nurtured and taught by a loving Heavenly Father. Years later the Ten Commandments were given to the Children of Israel through the prophet Moses. Though we seldom think of the Ten Commandments as being a law of love, if we analyse it we find that the breath of this law was love. If we “have no other gods before” our God we must love him. If this love is sincere and without qualification, then abiding the other nine commandments would follow as naturally as the night after day.

In the meridian of time Jesus taught by love the gospel of love. He was the essence of what one might be with a heart filled with the gospel. He gently guided those traditioned in the Mosaic law to a better life. One day on a little mount near the Sea of Galilee Jesus left His listeners bewildered when He told them, “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you”

(Matt. 5:43-44). He instructed the group that if they loved only those who loved them, they were not developing the godly trait of tolerance and could not become perfect.

He showed open love for children when He rebuked those who would have put the children away. He said, “Suffer the little children and forbid them not, to come unto me, for of such is the kingdom of heaven.” (Matt. 9: 14.) This was also a gesture to indicate that we should become as pure as little children to enter the kingdom of heaven.

On one of His journeys He rested at mid-day by the old well of Jacob outside the Samaritan village of Sychar. He was weary and hungry. A Samaritan woman came to the well for water. Though these people were hated by the Jews Jesus spoke to the woman. He perceived that she was ashamed of something or she would not have come to the well in the heat of the day to avoid the other women of the village. He attempted to break down the barrier of hatred by asking the woman if she would draw a drink of water for Him. She did not answer. Then He said, “Whosoever drinketh of



this water shall thirst again: But whosoever drinketh of the water that I shall give them shall never thirst..." (John 4: 13-14). The woman was astonished by the statement. She expressed great joy to know that this man was the promised Messiah. She forgot about the water she had come for and ran into the village to bring her friends to hear the gospel of love.

One day when Jesus had met with considerable questioning a lawyer approached Him with the query: "Master which is the great commandment in the law?" The answer was quick and simple: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

Jesus exemplified the finest love and tolerance, forgiveness and unselfishness when He hung on the cross nearing the hour of His death. He must have thought deeply about the situation, then with a prayer of love for all mankind He said, "Father, forgive them; for they know not what they do" (Luke 23:3). Surely those disciples gathered at His feet at that time must have remembered the Saviour's words at the last supper, "Greater love hath no man than this, that he will lay down his life for his friends." By giving His life as the Saviour, His new commandment came to life, and it will be a light unto the world forever, "a new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another" (John 13:34-35).

The apostle Paul had the spirit of the Saviour's message. When he wrote to the Corinthians he penned immortal words: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of pro-

phesy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth nothing. Charity suffereth long, and is kind; charity envieth not, charity vaunteth not itself, is not puffed up . . . Charity never faileth."

Even Moroni sought to give this message of love. In writing his farewell to the Gentiles Moroni spoke simply and with a pure understanding: "And now I know that this love which thou hast had for the children of men is charity; wherefore, except men shall have charity they cannot inherit that place which thou hast prepared in the mansions of thy Father" (Ether 12:34).

Humility comes from the heart and it is born out of a knowledge of the gospel of love. The Saviour humbled Himself before His disciples and washed their feet. This act was a symbol of the spirit He wished them to have in their service to Him. Being humble, one finds avenues into reverence, kindness and unselfishness.

We think of the Saviour as being full of knowledge and power so great that He could accomplish anything. Yet, scriptures record numerous occasions when He paid reverence and homage to His Heavenly Father. Just before Christ's betrayal He prayed in the garden of Gethsemane. Although He prayed that this cup of death might pass from Him, nevertheless He said "thy will be done." Not for a moment did He doubt the wisdom of the Father who had sent Him.

In this matter of kindness, let us look about us for it. Every human can recognise and display kindness, if his heart is arrayed with humility and love. President George Albert Smith was so endowed with kindness and love that his person emanated the spirit of love. No one could come near him without feeling its influence. At one of the first general conferences he presided over he made a simple gesture that thrilled

the entire church population and endeared President Smith to old and young. Soon after the conference had started an elderly man entered the tabernacle and walked to the centre section where the members of the priesthood sat. There were no seats available, but a young scout seeing the brother's plight raised up and gave his place to the elderly man. Upon seeing this thoughtful act, President Smith said to the scout (in effect) "now that you've given your seat, you may come to the stand and sit with us."

To speak of unselfishness we not only look to the Saviour as an example but to every active member of the church to see it expressed at its finest. Men and women give of their time, talents, earthly riches and their wisdom in conducting the great programme of layman activity in the church. They give little thought to themselves but are ever faithful in doing the will of the Lord. Thousands of people have had the opportunity and blessing of seeing and shaking hands with President David O. McKay because of his willingness to give of himself in his great calling.

Having a desire to serve seems to be the end result of all these expressions of the "gospel heart" that have been discussed. There is a natural motivation into service for God and all mankind when one understands the gospel and endeavours to live it. The apostles of Christ heard the first keynote of service from the Master Himself. In the preparation for sending out these twelve men Christ gave them blessings and powers in addition to the hours of teaching he had given them. As a special word to them He said "freely ye have received, freely give" (Matt. 10:8). Later in speaking to a multitude Christ was reproving the scribes and Pharisees. He told them how the people sought after worldly honours and did not remember their fellowmen. He disclosed some of the hypocritical acts of the Scribes and Pharisees in keeping men and women from having a true knowledge of the kingdom of heaven. He emphatically said, "He that is greatest among you shall

be your servant." He did not mean that we should be a servant in a house, but that we would serve and love our fellow men as we would have them serve and love us.

It would seem that James interpreted service as "works." He indicated that our faith in the Lord was measured by our works. He gives us much to think about when he writes that merely telling a needy brother or sister to depart in peace without helping them in some way to obtain their wants is of no effect. He exhorts us to service and good works with some of the strongest words of all the scriptures, "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26).

Turning to the Book of Mormon our first thought is the words of King Benjamin, "... I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17).

A few chapters later in the Book of Mormon Helaman records the life and service of Samuel the Lamanite. Samuel went to the city of Zarahemla and preached repentance unto this people. They rose in wrath against him and cast him out of the city. He was about to return to his own city when the voice of the Lord came unto him and said that he should return again to Zarahemla and prophesy. However in spite of the hatred and threats on his life Samuel never failed in his duty and service to his Father in Heaven.

I pray that we may express our love for our fellowmen and our Heavenly Father through humility and service. We cannot but build our character. What great joy and reward are in these words of the Lord: "Wherefore be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great. Behold, the Lord requireth the heart and a willing mind . . . and the willing and obedient shall eat the good of the land of Zion in these last days" (Doctrine and Covenants 64:33-34).

# THE MEANING OF PETER'S CONFESSION

Dr. Sidney B. Sperry

Director of Religious Instruction, Brigham Young University

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## Part II.

**N**ow let me present my view as to the meaning of *petra* in a little more technical detail than it has hitherto been given. Meanwhile, please bear in mind that Catholics of great reputation in centuries past have not agreed that the word refers to Peter. St. Jerome and Augustine are sufficient witnesses of that fact. Moreover, Protestant scholars have argued with great learning, some agreeing with the Catholics, that the word does refer to Peter, others that it means something else, as we have already seen; however, practically all agreed among themselves that Roman church has made a wrong application of the word, even if it does refer to the man of rock. In the midst of all the confusion, the Latter-day Saints point out that scholarship and tradition have not cleared up the problem; only a new revelation could do that. We believe that Joseph Smith, the living oracle of God, gave the true answer. Revelation or the principle of seership is what *petra* refers to. Once in possession of the key to the problem, Mormon scholars can proceed to strengthen the position of the Church in the eyes of men. It is wonderful how simple a riddle can be, once you receive the solution to it! Let us hark back to Matthew 16:16-17, for a moment. It will be recalled that Peter's famous answer, "Thou art the Christ, the Son of the living God," so pleased our Lord that He blessed him by saying:

"Blessed art thou, Simon Bar-jona: for flesh and blood [mortal man] hath not *revealed* it unto thee, but my Father which is in heaven. (Italic's author's.)

Why was the Saviour pleased? Few or no commentators would disagree with me when I say that it was because he found Peter in such a spiritual state that his mind could be marvellously illumined from heaven. Peter's *revelation* was the reason. Only the Father would manifest the Son (Matthew 11:27; 1 Cor. 12:3). Having felicitated Peter, the Lord proceeds to add the important words we have been considering:

"And I tell you, you are *Petros*, and upon this *petra* I will build my church; . . ."

Now let us consider the play on words, *petros-petra*. Any competent Greek scholar will admit that the two words are not different forms of the same thing. That is to say, *petros* and *petra* are two distinct words, as distinct in Greek as "pebble" and "boulder" are two distinct English words. *Petra* in Greek is not equivalent to *petros* any more than a pebble is the same as a boulder. Had the Greek writer or translator—assuming Matthew to be a Greek translation of a Hebrew or Aramaic original—meant to convey the idea that Peter was the rock upon which the Church was to be built, he would doubtless have written either, ". . . you are *Petros*, and upon this *Petros* I will build my church . . ." or ". . . you are *Petros*, and upon *you* will I build my church . . ." (Italics author's). That the writer meant to convey a different idea is shown in the fact that he wrote *Petros* and *petra*, having quite different meanings. A good Greek lexicon such as the new edition of Liddell and Scott will show that *petros* is used in poetic literature and usually



has reference to rocks that can be held in the hand. It may even refer to a kind of reed. An explanation is added that "the usual prose word is *lithos*." Petra, on the other hand, is shown generally to mean a mass of live parent rock such as cliffs, ledges, etc. In fact, *petros* is, in the nature of things, bound to be a piece of rock derived from the parent mass of rock, *petra*. In view of the considerable difference in usage between *petros* and *petra*, we are justified in concluding that the feminine *petra* was intended by the writer of the Greek text to refer to something other than Peter, the man of rock. What, then, is the antecedent of *petra* in the Greek text?

In view of the fact that our Lord was so pleased with the revelatory or "seeric" powers of Peter, what could be more reasonable than to believe that by *petra* He had reference to the fundamental principle of seership or revelation? That is the great mother rock or principle upon which the Church should be built.

One more thing about the text we have considered: It has been indicated already that some scholars believe it to have been written originally in Aramaic, others in Greek. As for myself, I cannot help believing that Matthew was written in Aramaic and afterward translated into Greek. If this view is correct, it is the more surprising to find a translator rendering two identical Aramaic words, *kepha-kepha*, respectively into *petros-petra*, which are far from being identical. Couldn't the reason be that he recognised the true significance of the Aramaic play on words and tried to make it more obvious in the Greek?

Let us discuss another part of Christ's answer to Peter, particularly "and the gates of hell shall not prevail against it [the Church]." This part of his answer has been grievously misinterpreted in many churches. Most persons, following early commentators, have taken it to mean that hell, the abode of Satan and the infernal powers, would join with wicked men in attempts to overthrow the Church but should not succeed. None of us doubts,

of course, that Satan and his legions have fought and will continue to fight God's work. Nevertheless, this is not what the scripture means. Dr. Hugh Nibley, in his article, "Baptism for the Dead in Ancient Times," which appeared in "The Improvement Era" for December, 1948, has discussed it at length and given, I believe, the true solution to the passage. However, let me review it again in my own way before passing on. The "gates of hell" is rendered in the Greek by the figurative expression "the gates of Hades" and in the Aramaic by the well-known Hebrew equivalent, "gates of Sheol." By "Hades" the ancient Greeks meant the abode of the dead. The ancient Hebrews also regarded "Sheol" as the abode of the departed. They viewed it, generally speaking, as a subterranean citadel with great gates, which would open to receive the spirits of the dead but would never open to permit them to leave. In "gates of Hades" and "gates of Sheol" we simply have an ancient form of speech which means "the power of the kingdom of death." Jesus simply meant then, that the powers of death should not overcome or prevail against the Church. The gates will be opened, permitting the dead to leave Sheol.

In the ancient Coptic version of the passage, we find this interesting rendition: "The gate of Amenti shall not have power against it." In Egyptian the word *Amenti* has reference to the West, which was the place where the dead went. It will be remembered that during World War I soldiers were prone to say that fallen companions had "gone West." This is our modern version of an old speech custom.

In Matthew 16:19 our Lord speaks of the "keys of the kingdom of heaven," which would give power either to bind or loose in heaven or earth. What is meant by the "keys of the kingdom"? We believe that it refers to certain presiding and organising powers conferred on Peter in relation to the work of the Church. It should be noticed that Jesus did not at once confer those powers on Peter. "I will give thee the keys . . ." is what He said. Moreover,

it should be observed that Peter was not the only one in due time to receive keys. In Matthew 18:18, we find the Christ saying to his appointed Twelve:

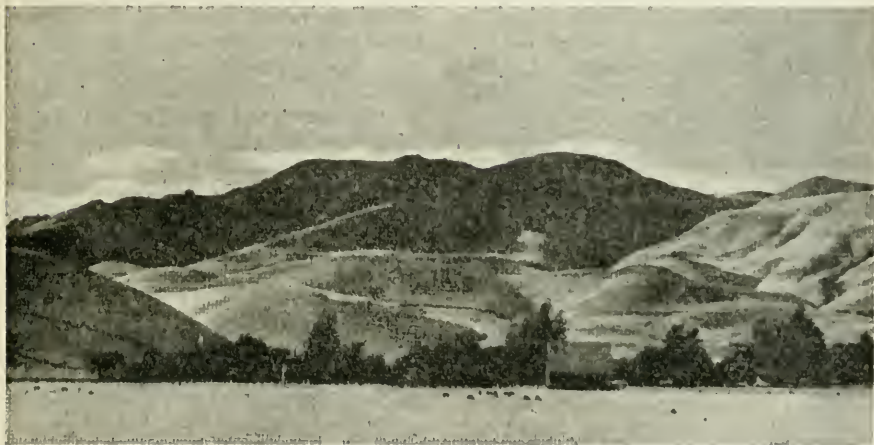
"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

How is this scripture to be explained in view of the promise made to Peter? Our friends in the Roman church explain it thus: This extra-ordinary authority was granted to the other Apostles, because of the needs of the Primitive Church. But Christ, they add, did not

is the most reasonable explanation. When did the Christ confer the promised "keys" on Peter? Catholics and Protestants alike do not know. But Joseph Smith, we believe, had the facts revealed to him. He said:

"The priesthood is everlasting. The Saviour, Moses, and Elias, gave the keys to Peter, James, and John, on the mount, when they were transfigured before him." (D.H.C., III, 387. Cf. D. & C. 63: 20-21.)

In other words, the Saviour, in company with Moses and Elijah, conferred these keys on Peter, James, and John about a week after he had promised



make the other Apostles equal to Peter, who had been made their supreme head. Our Lord made them the foundation of the Church in a secondary or relative manner only; He does not bestow unlimited jurisdiction on them, as He does on Peter. Before being invested with their great powers, which ceased at death, they had been placed under a superior, who was to be for them what Jesus had been. Christ's words to Peter reach beyond him. They were to apply to all his successors to the end of time as the Catholic Church has always maintained. Peter's privilege was not to stop with him, but to pass to all pontiffs who succeeded him in the see of Rome. (1)

We shall see presently whether this

them to Peter (Matthew 17:1). What could be a more appropriate time than that of the transfiguration to confer the keys? This was one of the most important acts of the Saviour's public ministry. And Fillion rightly points out that the transfiguration was highest point of the Saviour's public life. (*Ibid.*, II, 554.)

What were the roles played by Moses and Elias (Elijah) at the transfiguration? (Matthew 17: 3, 4.) Moses probably conferred certain keys pertaining to the gathering of Israel on Peter, James and John. Elijah, on the other hand, must have given to them keys of the sealing powers pertaining to the living and the dead. Latter-day Saints have had revealed to them that Elijah

held such keys; these permitted the ancient Saints to be married for time and eternity and to enter into holy places for the purpose of performing baptisms and other gospel ordinances for the dead. These ordinances were necessary for the righteous dead if the "gates of Sheol" were not to "prevail" against them. Thus the keys delivered to Peter, James, and John had saving powers beyond the grave. This fact explains 1 Corinthians 15:29, which passage has been an enigma to most New Testament commentators:

"Otherwise, what do people mean by being baptised on behalf of the dead? If the dead are not raised at all, why are people baptised on their behalf?" (Revised Standard Version.)

In other words, the Primitive Church held the keys which made it possible for saving ordinances to be done vicariously for the dead who receive the gospel beyond the grave and cannot attend to their own baptisms and endowments. These must be performed on this side of the grave. It will thus be perceived that the "keys" and the binding and loosing powers promised by the Saviour are of tremendous scope and importance. Only a new revelation could impart their full significance to us, because the New Testament reveals very little concerning them.

We have considered the Latter-day view as to the time Peter and his companions received the keys spoken of by our Lord, and also a little description has been given concerning the nature of the binding and loosing powers. Now what was the relation of Peter to his fellow Apostles when he received the promised keys? Keep in mind that the New Testament evidence shows that all of the Twelve received keys (Matthew 16:19; 18:18). I have to disagree emphatically with Fillion (see above) when he claims that the Christ did not bestow unlimited jurisdiction on the other Apostles as he did on Peter. Who said so? Certainly not the New Testament. Moreover, he (Fillion) is going beyond the evidence when he holds that Peter was to be for his fellow Apostles what Christ had

been for them. When Paul withstood Peter "to the face, because he was to be blamed," it does not appear that the Apostle to the Gentiles regarded the "Rock" as being in the place of Christ (Galatians 2:11. See also 2 Cor. 11:5). Furthermore, the New Testament says nothing about Peter's primacy, nor does it imply that such was to be passed to any pontiffs who should succeed him in the see of Rome. In view of the fact that Fillion says that Christ's words to Peter were to apply to all his (Peter's) successors, may it not be wise to ask, "Who were to be Peter's successors?" When and if Peter passed away, is it not reasonable to believe that all of his special powers would revert to the remaining members of the Twelve who held the keys and who had been special witnesses of the Christ? Who can produce a shred of evidence that after Peter's death, Linus, Anacletus, Clement, and other so-called "successors of Peter" ever gave orders or directions to the remaining members of the Twelve? Is it not remarkable that during the so-called bishopric of Saint Clement of Rome (A.D. 92-101. Cayré, *Patrology*, I, 52), John the Revelator was receiving visions and revelations and giving counsel to the seven churches of Asia (Rev. 1:4)? John could receive visions and revelations, but his supposed superior in office, the supposed "successor to Peter," St. Clement, could not, for does not Cardinal Gibbons say:

"The Apostles were endowed with the gift of inspiration, and we accept their writings as the revealed word of God. . . . No Catholic, on the contrary, claims that the pope is inspired, or endowed with divine revelation properly so-called" ("*The Faith of Our Fathers*," p. 146).

Is it not hard to believe, under these circumstances, that Clement was a "successor to Peter" when he could not do what his supposed subordinate, John, was able to do for the Church, by giving revelations for his benefit and blessing?

I emphasize that in the light of the New Testament and later Church history it is very reasonable to assume



that the relationship of Peter to the other members of the Twelve was this: Peter stood at the head of the Twelve in much the same sense that a chairman stands at the head of a board of directors. Should the chairman die, the board of directors does not fold up. It simply takes over the powers assumed by the chairman. If we compare the directors to the ancient Apostles, we have a close analogy to the relationship that existed between Peter and his immediate companions. Peter was the presiding authority, and when he was slain, his fellow Apostles took over the presiding authority held by him. Moreover, there is no proof that they ever passed it on to any other person or persons. They knew that the hour of anti-Christ was at hand (1 John 2:18).

Seen surely from the Latter-day Saint point of view, the above paragraph may be amended somewhat. As we have already seen, Peter, James, and John received the keys of the kingdom conjointly upon the mount of transfiguration. They doubtless became the presiding quorum over the Primitive Church at a later time (Cf. D. & C. 107:22; 7:7; 27:12, 13; Galatians 2:9) with Peter as the presiding officer. (Cf. D. & C. 107:65, 66.) Keep in mind that James and John must have held the keys equally with Peter in this quorum (Cf. D. & C. 90:6). At Peter's death the remaining members of the Twelve held power without ever passing it on to others, as has been already pointed out. John the Revelator seems to have had the presiding powers at the end of the first century, according to evidence in the Book of Revelation.

It will be well to summarise some of the main points made in this article:

1. The dogma of St. Peter's primacy is a medieval invention. This dogma was unknown to the early church fathers.

2. There are many views as to what Jesus meant by "upon this rock I will build my church" (Matthew 16:18). It is particularly significant that St. Jerome and St. Augustine did not believe it was Peter. The Latter-day Saints believe that by the "rock" is meant the power of revelation or seership. A more searching analysis of the meaning of *petra* in the Greek text has been given.

3. The meaning of "the gates of hell" (Matthew 16:18) has again been elucidated. The passage has reference to the powers of the kingdom of death.

4. A partial explanation of the "keys of the kingdom of heaven" (Matthew 16:19) and the loosing and binding powers has been given.

5. The Latter-day Saints know that Peter, James, and John received the keys of the kingdom on the mount of transfiguration.

6. There is no evidence that Peter or any of the Twelve passed on their keys to others. John still exercised his powers toward the end of the first century despite claims concerning so-called "successors of St. Peter" such as Linus, Clement, etc.

#### Footnote

(1) See, for example, L. C. Fillion, S.S., Consultor of the Pontifical Biblical Commission, "The Life of Christ," II, 543, 544. Incidentally, this work in three volumes is, in my opinion, one of the finest reference works on the life of Christ ever published. B. Herder Book Co., 15 & 17 South Broadway, St. Louis, Mo.

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Not to believe in love is a great sign of dullness. There are some people so indirect and lumbering that they think all real affection must rest on circumstantial evidence.—Santayana.

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# HOME IS AN ORGANISED WORLD

Professor B. F. Cummings

Brigham Young University Department of Modern Languages

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**T**o think of becoming in any sense like God is to think of becoming in some degree a creator. Along with the injunctions to gain understanding and to love, we also have the injunction to do things, to achieve, to create. If we get the incentive to create we have the most compelling motive to make life yield the most to us. We are urged to subdue the earth. For us that means to conquer and control a little domain which in the eternities we can cause to grow. This urge to create may push us toward attainments in many fields. It is wonderful to contemplate the great achievements of mankind.

But for Latter-day Saints there is no field and opportunity for creation and organisation that compares with that of bringing into existence a home and family. For us the forming of a home and family is not merely a convenient way of solving life's problems; it is participating in an individual project that is a part of the gigantic human enterprise, the great plan of God. The participants in the project if they are filled with profound faith in the great enterprise, are made to feel the dignity of being in partnership with the Great Creator. Marriage, home, and family life form the substantial, tangible working out of high creative purpose.

The pattern of this project, when it is based on the plan provided in the law of the new and everlasting covenant, is an exact copy of the pattern of activity of divinity itself. For so many of us, daily habit may cause us to regard home and family as common-places, just ordinary things. But with a little reflection we may come to see this simple little institution called home and family in a very dignified light. Give this wonderful institution a little thought. You will see that it is many institutions all rolled into one.

The home may be the temple of learning of all truth human and divine. The members of the family may learn from each other what is learned by each from school, from books, from observation and experience. There may be the reading of Scriptures, thorough explanation of the Gospel message and all its implications, instruction in right living and the setting up of the highest standards and ideals. It is the place for each to report that which is "virtuous, lovely of good report or praiseworthy." The home can be also a library where all may get inspiration from the printed page. It can also be an art centre where fine things can be enjoyed, and in many cases fine things can be created, paintings, needlework, cook-

ing, music and others. Little boys will make it a museum with their collection of string, rocks and fishhooks.

In the home and family there must be order, so must there be regulations. Home has to be the legislature hall for the forming of rules for the governing of the little community. The members must learn the rules and also learn how to keep them. This requires the greatest wisdom, understanding and tact, together with firmness and courage where weakness is threatened. Then it forthwith becomes a court of justice where the right must be made to prevail, with love if possible, but with force if necessary.

On the first of the month a home becomes a counting house with the house-manager struggling with a budget, and making contacts with commercial world.

Home is a great laboratory where food is prepared, a great workroom where menial but strongly fortifying tasks are performed. It offers opportunity for a distribution of labour, so that each member may assume his share of responsibility, and prepare to assume his portion of the world's work.

Many times it is the birthplace of those individuals who pass from the pre-world through the gateway of birth and join this little world, the home, leaving behind all recollection of what went on before. The home is the **ferry** landing for spirits from the other world, who have come to this world for the great experience of mortal life. Home is the great hospital where many of us are born, where many of us are ill, where many of us end our lives.

Home becomes a Holy of Holies where those who would be creators bow their heads before the Great Creator. They receive and share and impart to all men the Great Creator's love, the love of which He is the very personification. It is in the home that thanks are expressed for all His blessings and where petitions are sent for things needed. It becomes the sanctuary and the refuge from disappointment, defeat and disaster. The home is the social world which produces situations where there is an abundance of the world's social and moral aspects. People have all the problems incident to trying to get along with each other. Problems of right and wrong are constantly in evidence. We see the opposition of good and bad, beautiful and ugly. The home to the new arrival, the baby, is a totalitarian state. His sole rights are biological, and these he exercises with enthusiasm as if by way of compensation. How are his concepts of freedom born? How does he learn to exercise them? Does he learn to claim more than his due? Does he acquire a sense of balance between his ideas of freedom and responsibility? Does he become mature intellectually, socially, morally and spiritually in proportion to his age? Has he made a good start toward eternal progress?

This home began with a most sacred covenant. There is every incentive to build an eternal structure, a growing, organised little world. This world organised after the divine pattern, is the seat of learning, the theatre of action, for all those who are apprentices in the great calling of creator.

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My faith that the democracies will ultimately be too much for the autocracies is unshaken; because I believe liberty is the vital air of strong human character.  
—Dr. Charles Eliot.

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# Editorial

## DEVELOP YOUR TALENTS

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I will carry on with the theme of the last editorial and devote this space to the development of talents.

I am not sure that I could hatch an all-inclusive definition of talent. It means to have the ability to do things well. It means ability to read, to write, to speak, to draw and paint, to play musical instruments, to meet people easily and make friends, to have proficiency in sports, to work efficiently and effectively, to do more common but necessary things such as cooking, sewing, and keeping a well-ordered house. The field of talents covers nearly all phases of human activity.

To learn a profession consists in an integration of talents, but for this discussion I am more concerned with the talents that can be learned by anyone, regardless of work in life. Most people develop talents as a means of self-satisfaction; music, arts, crafts, speaking, dancing, are but a few of the talents that can be developed during time not occupied by working for a livelihood.

For the average person it takes three to five years of consistent though not intensive study to learn to play the piano well. Few people would fail to gain a fair degree of proficiency at the instrument in that time, and none of them would feel the time had been wasted. An entirely new avenue of creativeness is opened. Few people would fail to have a deep sense of self-satisfaction at being able to play the piano.

I know of a mother of a family that had enough foresight in the raising of her family to encourage her children in every way possible to develop their own talents in music. She contributed much of her musical knowledge in their training and made it possible for the children to make their own music; the radio in the home was used with a great deal of discretion. Whenever the children wanted music they had the opportunity to make their own. The result—a musically educated family.

Although many spend a dozen years in school it is surprising that only a few can read with proficiency. Reading ability should be a natural development from reading from the abundance of good literature. The ability to read fast and comprehensively is an art that

should be highly prized. It is developed best by allowing a certain amount of time to cover the planned reading, and reading only the most essential parts of the page. In time the reader will develop the ability to look at a page and understand the essential parts of the print. Fifty to a hundred pages an hour can be read with comprehension by sight-scanning, making reading many more times interesting than to try to wade tortoise-fashion through a dozen pages. It is fun to read!

How is the art of writing acquired? It is not an easy thing to do, but well worth the time and energy that it takes to develop a sound knowledge of how to construct sentences. Then follows the development of one's own style of writing. A study of the style of some of the best writers is a good way to begin to develop your own style of writing. Immediate success in writing is seldom achieved, but a few years of well directed study toward development of talent for writing will bring a lasting satisfaction to anyone with the courage and fortitude to attempt it. Writing is fun!

Ability in music, reading, and writing are talents that everyone ought to cultivate, although there are many others that may be developed. Natural inclination is one of the chief guides to the selection of talents, but reading, writing, and music are talents that any person would do well to work with. No matter what work a person does or what station he has in life, he is a person of no small achievement that can do these things.

So many fine talents are to be learned that we can afford to spend much time developing them. We do not have to be wizards to get a great deal of satisfaction out of learning. Slowly built houses are often the most beautiful; the same is true of the slowly but consistently developed talent.

A life-time is all too short to fully develop even the most basic talents, and whatever a person's age he will not find himself outgrowing the potentialities offered by talents. A person never grows too old to enjoy the benefits of talents.

It must be remembered that talents are a means to an end, and are to be used in the service of others. Through the conscientious development of talents for the benefit of others the human soul experiences one of its greatest joys.

**W. Brimhall**

# BRITISH MISSION

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## arrivals and appointments

The following missionaries have arrived in the British Mission:

<i>Name</i>	<i>From</i>	<i>Assignment</i>
May 27th		
Elder Robert S. Hosking	Boise, Idaho	Wales
Elder Charles H. Barndt	Salt Lake City	London

## appointments and transfers

The following district transfers of missionaries have recently occurred:

<i>Name</i>	<i>From</i>	<i>To</i>	<i>Date</i>
Elder George A. Fletcher	Hull	Liverpool	May 23rd
Elder Golden L. Cahoon	Wales	Liverpool	May 23rd
Elder Marlin Imes	London	Hull	May 28th
Elder James Pennock	Hull	Birmingham	June 16th
Elder Marlin Imes	Hull	Birmingham	June 16th
Elder Jess Bromley	London	Manchester	June 17th
Elder Milton E. Norton was appointed President of the Newcastle District, June 4th.			

Elder Gary L. Huxford was appointed President of the Irish District, June 4th.

Elder Teddy Lee Hanks was appointed President of the Nottingham District, June 8th.

Elder J. Henry Clarke was appointed President of the Leeds District, June 8th.

## releases

<i>Name</i>	<i>Districts</i>
May 8th	
Elder Harold P. McEwan	Liverpool
May 28th	
Elder Richard D. Sperry	Irish, Welsh, Norwich
Elder John H. Cordingly	Nottingham, Newcastle
Elder Rex L. Smith	London
Elder Howard J. Christensen	London, Nottingham
Elder Lloyd Barfuss	Norwich, Nottingham
Elder Theron L. Swainston	Leeds
Elder Doyle K. Morgan	Newcastle
Sister Lois Hess	Sheffield, Manchester
Sister Jane Thompson	Welsh

## baptisms

### BRISTOL DISTRICT

May 18th

Lynda Roberts of Bournemouth  
William F. Ratcliff of Bournemouth

*Baptised by*

Elder J. Burt  
Elder J. Burt

*Confirmed by*

Bro. W. Willoughby  
Elder J. Wasden



	<i>Baptised by</i>	<i>Confirmed by</i>
<b>HULL DISTRICT</b>		
May 17th		
<b>James E. Holmes</b> of Hull	Elder J. Wilcox	Elder R. Heninger
<b>Peter Scott</b> of Scarborough	Elder R. Romney	Elder R. Archibald
<b>IRISH DISTRICT</b>		
May 10th		
<b>John Holmes</b> of Belfast	Elder C. Wyatt	Elder A. Dance
<b>Clarice O. B. Holmes</b> of Belfast	Elder M. Burnett	Elder G. Huxford
<b>Emily W. Hughes</b> of Bangor	Elder G. Calder	Elder S. Love
<b>LIVERPOOL DISTRICT</b>		
May 11th		
<b>Gladys Moore</b> of Preston	Elder M. Reeder	Elder E. Matheson
<b>Harry Faweett</b> of Preston	Elder E. Matheson	Elder J. Taylor
<b>Mabel S. Singleton</b> of Preston	Elder E. Matheson	Elder W. Dibble
<b>William A. Corless</b> of Preston	Bro. H. Corless	Bro. H. Corless
<b>James Tomlinson</b> of Preston	Elder M. Reeder	Elder M. Reeder
<b>Dorothy Croasdale</b> of Blackburn	Bro. A. McLauchlan	Bro. H. Shorrocks
<b>Clair Tapper</b> of Burnley	Elder D. Bradshaw	Elder R. Litchfield
<b>Elizabeth R. Notingham</b> of Burnley	Elder J. McDonald	Elder J. McDonald
<b>Beryl Cubbon</b> of Liverpool	Elder G. Thatcher	Elder S. Anderson
<b>John A. Cubbon</b> of Liverpool	Elder G. Thatcher	Elder D. Smith
<b>LEEDS DISTRICT</b>		
May 3rd		
<b>Robert K. Eade</b> of Bradford	Elder G. Pitcher	Bro. N. Kirk
<b>Wilfred Paine</b> of Bradford	Elder R. Wood	Elder J. Owen
<b>Isabelle M. Arundel</b> of Leeds	Elder R. Wood	Bro. H. Walker
<b>LONDON DISTRICT</b>		
May 17th		
<b>Mamie S. I. Beavis</b> of S. London	Elder R. Orgill	Elder J. Marble
<b>Leslie Wooleott</b> of S. London	Elder K. Egan	Elder P. Gillies
May 25th		
<b>Douglas J. Whiteley</b> of Luton	Elder E. McKenna	Elder E. McKenna
<b>Jaqueline Davison</b> of Luton	Elder E. McKenna	Bro. A. Osborne
<b>MANCHESTER DISTRICT</b>		
May 16th		
<b>Hepworth Pappellwell</b> of Wythenshawe	Elder R. Gardiner	Elder P. Empey
<b>Hanah M. Kennett</b> of Wythenshawe	Elder W. Ashton	Elder J. Smith
<b>Leonard A. Kerwood</b> of Wythenshawe	Elder P. Empey	Elder R. Gardiner
<b>NEWCASTLE DISTRICT</b>		
May 17th		
<b>Evelyn Huggett</b> of W. Hartlepool	Elder F. Wood	Bro. W. Cowie
<b>James E. Huggett</b> of W. Hartlepool	Elder D. Gough	Elder M. Norton
<b>Lily S. McCorry</b> of Newcastle	Elder F. Wood	Elder J. Bench
<b>Jean Pierce</b> of S. Shields	Elder F. Wood	Elder R. Hunsaker
<b>NORWICH DISTRICT</b>		
May 10th		
<b>David J. Manning</b> of Peterborough	Elder J. Allen	Elder R. Hanson
<b>Jean M. Manning</b> of Peterborough	Elder J. Allen	Elder R. Townsend
May 11th		
<b>George W. Hart</b> of Chelmsford	Elder R. Sperry	Elder R. Hanson
<b>SCOTTISH DISTRICT</b>		
May 4th		
<b>Janet T. Diek</b> of Glasgow	Elder G. Winward	Elder D. Gray
May 7th		
<b>Helen Maxwell</b> of Aberdeen	Bro. A. Maxwell	Bro. A. Maxwell
<b>Isabella T. I. Tasker</b> of Aberdeen	Elder D. Smith	Bro. W. Black

The Prophet Joseph Smith describes that "Happiness is the object and design of our existence, and will be the end thereof if we pursue the path that leads to it. And this path is virtue, uprightness, faithfulness, holiness, and living all of the commandments of God. But we cannot live the commandments without first knowing them, and we cannot expect to know all or more than we now know unless we comply with or keep those we have already received." And one purpose of proclaiming the Gospel is to declare to the world what these commandments are as recorded in the gospels, which give account of Jesus' teachings and those of the Twelve who followed Him.

What are the elements of happiness? I have time to name only a few of them, but you develop them after you go home.

The first condition of happiness is a clear conscience. One man, Daniel Webster, a great American statesman said, "Weighed in the balance, conscience compared with the world makes the world seem but a bubble, for God Himself is in conscience giving it authority."

Associated with that is the principle of repentance. You missionaries take notice. Peter said, "Repent every one of you and be baptised in the name of Jesus Christ for the remission of your sins." He had in mind the cleansing of your spirit, cleansing of your mind of all antipathies, suspicions and hatreds, cruelties to one another.

The second requisite of joy and happiness is freedom. I don't know who wrote but he said, "God desires that every man should become as He is." He had a glimpse of an eternal principle. The Lord desires every man to become such as He is. "He cannot do this," says the writer, "without first making them free."

Knowing this that every soul is free  
 To choose his life and what he will be.  
 For this eternal truth is given,  
 God will force no man to heaven.  
 He will call, persuade, direct aright,  
 Bless with wisdom, love and light.  
 In nameless ways be good and kind,  
 But never force the human mind.  
 Freedom and reason make us men.  
 Take these away, what are we then?  
 Mere animals—and just as well,  
 The beasts may talk of heaven and hell.

Next to life itself free agency is the greatest gift that God has given to men. "Know the truth, and the truth shall make you free," says the scripture.

And a third requisite for happiness is a sense of self-mastery. That is the element mentioned earlier in this meeting by President Richards. Learn to control your appetites; learn to control your passions. You are not a slave to anything. Physical qualities are secondary to the sense that you are master of yourself. If you have a sense of mastery you control your tongue, control your fists, you are master of yourself. That is power.

It is easy enough to be prudent  
 When nothing tempts you to stray,  
 When within or without no voice of sin  
 Is luring your soul away.  
 But it is only a negative virtue  
 Until it is tried by fire,  
 And the soul that is worth  
 The honour of earth,  
 Is the soul that resists desire.

A fourth condition of happiness is to keep your health by obeying the laws of life.

A fifth is **appreciation of blessings and possessions**. You haven't money? You can't drive a Rolls Royce? Yet you have the greatest blessings in all the world. You have eyes to see, you have ears to hear, you have loved ones who you can serve, you have your children, and if you have a testimony of the Gospel you know that that loved one, that wife, that child, may be yours throughout eternity. Death can't end love if the spirit exists. Do you know that? Well then, you can be happy. What if you do have a few trials? You have the possessions of the soul, and that spirit can have those possessions to continue throughout eternity if you believe in Jesus Christ and His immortality—and you must believe that. These are some of the fruits, the blessings of the gospel.

In conclusion, I will name one more requisite of happiness, **the privilege to serve others**. Two things, character and service to mankind, we can take with us when "death's dark stream we ferry o'er." A poet expresses it very well in these words:

Suppose today were your last day on earth,  
The last mile of your journey you have trod,  
After all of your struggles, how much are you worth?  
How much can you take home to God?  
Don't count as possessions your silver and gold,  
Tomorrow you leave these behind.  
In all that is yours to have and to hold  
Is the service you have rendered mankind.

"Inasmuch as ye have done it unto the least of these," said the Saviour, "you have done it unto me."

Now a word about character. The attributes of the spirit go with us; what you have made of yourself in this life, and the service you have rendered mankind are eternal values.

It is glorious when you can lie down at night with a clear conscience that you have done your best not to offend anyone and have injured no man. You have tried to cleanse your heart of all unrighteousness, and if you put forth precious effort you can sense as you pray to God to keep you that night that He accepts your effort. You have a sense that you are God's child not a mere cog of the state, but a person whose soul God wants to save. You have the strength, the sense of resistance to evil, to keep from evil. You also have the realisation that you have made the world better for having been in it. These and a hundred other virtues and conditions are all wrapped up in the Gospel of Jesus Christ.

You have the knowledge that your soul will live after death comes to your mortal body, and if you have lost your wife you will meet her. By the power of the Priesthood whatsoever is bound on earth is bound in heaven. This is an eternal promise. I referred to William McKay and Ellen Oman as my grandparents, referred to my mother and father, my brother and sisters over there now. I hope to meet them and recognise them and love them as I recognised and loved them here. And I base that upon knowledge that is as real as my speaking to you. It has come through inspiration from on high, and also upon the Biblical scripture that as Christ's body lay in the tomb His spirit went to preach to the spirits in prison which were disobedient at one time in the days of Noah.

For each of you as a child of God may heaven's choicest blessing abide in your hearts; peace, peace, that is the blessing. May those blessings abide in your homes that the spirit of peace, deference to parenthood, and respect on the part of children be in your homes. May there radiate from your homes a desire to make your neighbours better, not that you are superior to them, no, but just that you want to do things which spread happiness in the world.

May God give each that authority and power and desire I pray in the name of Jesus Christ our Lord. Amen.



# NEW BRITISH MISSION PRESIDENT

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**A**ppointment of A. Hamer Reiser, first assistant in the General Sunday School superintendency of the Church of Jesus Christ of Latter-day Saints, as the new president of the British Mission, was announced by President David O. McKay during his recent visit to the British Mission.

Elder Reiser will succeed President Stayner Richards, now an assistant to the Council of the Twelve.

Elder Reiser is a graduate of the University of Utah, from which he received a degree in English and business in 1919. Later he studied law at the University of Utah and was admitted to the Utah State Bar in 1926. He was still later a member of the Board of Regents of the University of Utah for eight years.

In 1942 he was made the manager of the Deseret Book Store, and a year ago he resigned that position to enter the automobile business in Buhl, Idaho.

Elder and Sister Reiser are the parents of three sons and five daughters. The new president, in company with Sister Reiser, and two daughters, Elaine, 16, and Carolyn, 14, will arrive in the British Isles about the last of June.

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## FAITH

I don't understand the hill, or the bounding sea,  
Or the laughing mountain rills—how they came to be.  
I don't understand the sun, or the twinkling star—  
How they ever were begun. But I know they are.

So with faith—its mysteries I cannot analyse,  
Holding certain verities too deep for my eyes;  
But I know this heart of mine rises from despair  
Into joy and peace divine, knowing they are there.

**John Kendrick Bangs.**

Faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true.—Alma 32:21.

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# MILLENNIAL STAR BAROMETER

The editors of the MILLENNIAL STAR are happy to report an increase of subscriptions during the last month. In May an average of two per cent. more family units in each branch of the mission had the STAR in their homes as compared with the previous month. From all indication the increase next month will be considerably above that of the current month. Those branches showing the greatest increase in May were; Liverpool, Merthyr Tydfil, Huddersfield, Hull, Cheltenham, Preston, and Halifax, in that order. The chart below shows the standings of the branches—the good and not-so-good.

May average for the mission .. .. 45%

April average .. .. 43%

Branch	Per cent. May	Per cent. Increase- Decrease	Branch	Per cent. May	Per cent. Increase- Decrease
Dublin .. ..	100%		Dundee .. ..	40%	
Oxford .. ..	100%		Liverpool .. ..	38%	+16%
Scarborough .. ..	100%		Airdrie .. ..	37%	
Wigan .. ..	89%		Doncaster .. ..	36%	
Chesterfield .. ..	87%	-13%	Norwich .. ..	36%	+3%
Reading .. ..	84%		Halifax .. ..	35%	+5%
Aberdeen .. ..	82%		Hucknall .. ..	35%	
Ipswich .. ..	82%		Mansfield .. ..	33%	+1%
Bury .. ..	82%		Catford .. ..	33%	
Bournemouth .. ..	78%	+4%	North London .. ..	33%	+2%
Ashton .. ..	76%	+3%	Wythenshawe .. ..	33%	
Bangor .. ..	75%		Colchester .. ..	30%	+3%
Rochdale .. ..	75%		Grimsby .. ..	29%	
Gravesend .. ..	72%		Stockport .. ..	29%	
Luton .. ..	68%		Bristol .. ..	28%	
St. Albans .. ..	67%		Preston .. ..	28%	+6%
Weston-super-Mare	67%		Burnley .. ..	27%	
Leeds .. ..	66%		Northampton .. ..	27%	+7%
Merthyr Tydfil .. ..	64%	+14%	Pontypool .. ..	27%	+3%
Derby .. ..	65%	+2%	Sheffield .. ..	27%	
Huddersfield .. ..	63%	+13%	Glasgow .. ..	26%	
Perth .. ..	60%		Loughborough .. ..	25%	
Brighton .. ..	59%		Cardiff .. ..	24%	
Hull .. ..	58%	+10%	South London .. ..	24%	
Cheltenham .. ..	57%	+7%	South Shields .. ..	23%	-1%
West Hartlepool .. ..	55%		Sunderland .. ..	22%	
Hyde .. ..	54%		Birmingham .. ..	21%	
Plymouth .. ..	54%	+1%	Nuneaton .. ..	18%	
Blackburn .. ..	52%		Kidderminster .. ..	17%	
Lowestoft .. ..	52%		Accrington .. ..	15%	
Chelmsford .. ..	50%		Bradford .. ..	14%	
Peterborough .. ..	50%		Barnsley .. ..	13%	
Middlesbrough .. ..	47%	-2%	Nottingham .. ..	11%	
Oldham .. ..	46%	+1%	Belfast .. ..	9%	
Eastwood .. ..	45%		Newcastle .. ..	7%	
Wolverhampton .. ..	45%		Stroud .. ..	6%	
Leicester .. ..	42%	+2%			

# New Subscription Rates

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For a number of years the subscription rate of the MILLENNIAL STAR has remained at 7s. 6d. per year. It is now the humble duty of the editors to ask the support of the subscribers in meeting obligations imposed by increased paper, postage, and printer's costs.

The new subscription rate, effective July 15th, 1952, is 10s. per year, 6s. per half-year, and single copies 1s. each.

Since its inception in 1840 the MILLENNIAL STAR has sent forth the message of the restored Gospel to the people of the British Isles and to many nations in the world. One hundred fourteen volumes containing over 100,000 pages bear witness to the recorded history of the Church in this land. Throughout this great amount of literature is the message of truth, unchanged and unchallenged, sustaining the modern prophets of the Lord and the divine mission of the Church that bears the holy name of Jesus Christ. The publication of the MILLENNIAL STAR has been a calling upon the leaders of the Church, a sacred commission and responsibility.

Every reader of the MILLENNIAL STAR is asked to view the necessary changes with confidence in those who have been appointed and sustained to direct its purpose and publication.

The approved change will considerably minimise financial liabilities. The British messenger of the Church, the MILLENNIAL STAR—veteran of all Church publications—will continue its life, influence, and service to its decreed end "until the Millennium is come," and beyond that as the Lord may direct.

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## BULLETIN BOARD

At the conference at London, June 8th, a blue mackintosh was lost. It had the name of Danny inside, and a set of keys was in the right-hand pocket. If anyone knows the whereabouts of this mackintosh please contact Mrs. George Bickerstaff of the South London Branch.

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### MISSION PRESIDENCY MESSAGE

—continued from page 163

The President was generous with his time though it incurred a tremendous drain on his strength. He shook hands with everyone who attended the conference sessions.

At a number of the meetings during his visit in Scotland and in London Sister McKay, Brother and Sister David L. McKay made inspiring remarks. In the same manner as the president they shook hands and greeted the saints attending the meetings.

The president's party have now begun their tour of the other European missions. They take with them our love and our blessings. We shall ever be grateful to them for the spirit and influence that they brought into our British Mission and for the messages of love and encouragement which they left with us.

It was the first time that many of the Saints had had the opportunity of seeing and hearing the prophet of the Lord, and from the expressions made by so many of them it was evident that it was a great occasion in their lives.

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# AMERICAN WITNESS

**BRASS PLATES**

PLATES FOR WHICH NEPHI RETURNED TO JERUSALEM

**24 GOLD PLATES**

FOUND IN DESTROYED JAREDITE CITY BY NEPHITES

WESTERN HEMISPHERE  
PLATE RECORDS

ADAM  
← EASTERN HEMISPHERE  
→  
PLATE RECORDS  
600 B.C.

SMALL PLATES  
OF NEPHI

321 A.D.

LARGE PLATES OF NEPHI

385 A.D.  
about 400 A.D.  
about 421 A.D.

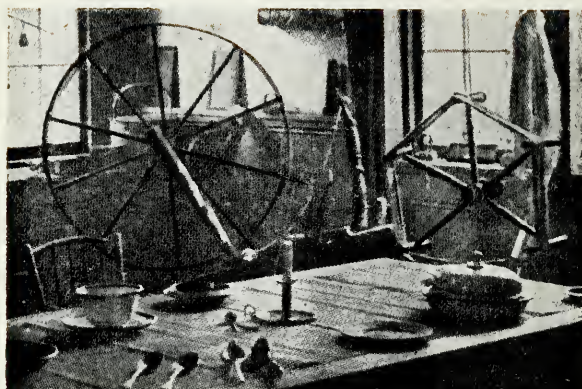
WORDS OF MORMON  
MORMON'S ABRIDGEMENT OF  
LARGE PLATES OF NEPHI  
MORMON  
MORONIS ABR.  
OF ETHER  
MORONI

116 PAGES  
TRANSLATED  
AND LOST

# BOOK OF MORMON MAKEUP

IN PLACE OF LOST MANUSCRIPT

SMALL PLATES OF NEPHI		MORMON'S ABRIDGEMENT OF LARGE PLATES OF NEPHI		MORMON	MORONIS ABR. 24 GOLD PLATES	MORONI							
I NEPHI	II NEPHI	JACOB	ENOS	JAROM	OMNI	MOSIAH	ALMA	HELEMAN	III NEPHI	IV NEPHI	MORMON	ETHER	MORONI



## LIVING CHAL- LENGE

Eva Willes  
Wansgaard

---

Something immortal is around me here.  
In earth and air, yet nowhere visible,  
It burns and throbs and clings. Each pioneer  
Contributed a part before he fell.  
A victim of his own mortality.  
I've felt it lift my chin and make me climb  
The one step more which raised my eyes to see  
A ray that pierced the velvet folds of time.

The hut inadequate, the implement  
Handmade and crude, and measured food—the voiced  
And written word have traced the way they went.  
They loved, gave birth; they sorrowed and rejoiced;  
And, passing on, with mortal hands they threw  
Something immortal back for me and you.